# WESTERN RECORDER.

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## Communications.

*For the Western Recorder.*

### DUTIES OF CLERGYMEN.—*No. XXIII.*

A REJOINDER.

The pilgrim, while passing through a sandy desart, easily wipes off one handful of dust at a time; but when a storm of wind raises up a whole shower at once, he sometimes finds himslf unable to withstand it. Yet, Mr. Editor, the beautiful country which you inhabit presents no such dangers as this.

When I last took leave of you, I did not anticipate that all who were to follow me, would have derived their signatures from the book of Job, or that the numbers themselves would have been thus far protracted. But signatures are things comparatively of a trifling nature; and the multiplication of numbers will not be complained of, unless there should be a diminution of interest in the subject.

It was perfectly right that your patient correspondent should have had a hearing. Truth is seldom obscured by opposition; and it frequently has greater prominence, after having been submitted to such a test. It is well that "Job" has spoken freely and without disguise. Had his seventeen objections also appeared at so many correspondnet places in the argument, seventeen paragraphs, perhaps, might have sufficed to set them aside. But he seems to have been treasuring them up for the purpose of endeavouring to overwhelm us with a sudden onset. The method he has chosen, however, has had its own disadvantages. By embracing so many different points at once, for the purpose of comparing them together, it was scarcely possible that he should have been led to the adoption of legitimate inferences. His conclusions would necessarily have been hasty. He would have been very liable himself to "stumble at the threshold," and afterwards to fall "out of his reckoning." And thus the case has happened.

His first five objections, which go to show that "Elihu and his associates" have failed in pointing out facilities in clerical labour, seem to have been predicated chiefly on the supposition that the multiplication of objects which require attention and care, must necessarily increase, in the same ratio, or nearly so, the actual amount and fatigue of a clergyman's personal labour. But it must be recollected, that the existing plans of labour and enterprise, like so many parts of a grand system of moral machinery, are easily made to act and react upon each other. Sabbath schools and bible classes, for instance, not only have a reciprocal influence upon each other, but when rightly conducted, they actually do much of the ordinary work of the preacher, by instructing the children, youth and adults of both sexes, in the doctrines and duties of religion; and by inculcating habits of virtue, benevolence, activity, and christian enterprise; and they thus farther open the way for the ready establishment and suppport of other kindred institutions, all of which have a direct tendency to deepen the general tone of piety, and to awaken the churches to increasing activity and prayer. The same might be said also of the influence of foreign and domestic missions, and of other kindred establishments. If the clergyman neglects these various institutions, or attends to them without method, they may indeed exert a less desirable influence. It is in his power so to derange their operations, either directly or indirectly, as to lead them entirely to counteract each other. But if he keeps the eye of vigilance and discrimination upon them, and exerts over them, that sort of advisory superintendence which the case requires, the chief amount of labour will still be performed by laymen; while at the same time, knowledge, sound principles and piety will be found to increase and pervade, more or less, the various ranks of society, throughout the limits of his pastoral charge. In the one case, he may, by neglecting or mismanaging these institutions, actually convert them into personal hindrances,* while in the other, he may by superintending them, virtually bring into efficient operation a multitude of *subordinate preachers*, as direct auxiliaries of clerical labour.

Now if a clergyman were to make no account of these auxiliaries, but just keep on in the old systematic way of writing and polishing his discourses, over the midnight lamp—-continually dwelling upon things which have been rendered familiar, and insisting on the performance of things already done,† he would indeed be likely to find, in his desultory exertions away from the study chamber, little else than personal hindrances or additions to his labour. Every new object of attention would, on this principle, only add to the amount; and a revival itself be found, as it too often has been, an additional burthen. Here, Mr. Editor, lies the fallacy in the objections I am now considering. Were "Job" only to go into an extensive manufacturing establishment, he would easily understand how the superintendent, through the employment of labourers and labour saving machines, brings about ten thousand times as much work as he could otherwise have accomplished, with his own hands; and he would not so much as dream that the superintendent was either *hindering* himself, or *wasting* his own time. Yet in his reasoning on the case of the *clerical* superintendent, he loses sight entirely of the results of the moral machinery around him. He views every thing in the aggregate, and still expects to elabourate as usual, quite single-handed, every point in theology, every duty, and every motive of the gospel, in the same didactic, methodical, and repetitious manner, as if he were to derive no assistance from subsidiary preachers.

But your attentive readers, Mr. Editor, have understood the matter very differently. They will recollect, that according to the views which I and my associates had presented, the various branches of labour were to be brought to bear upon each other, with a reciprocal and an accumulative influence; and they will recollect, too, how that the clergyman, by continually taking advantage of circumstances, as they occur, might easily turn the whole current of this deepening and wide-spreading influence into his own channels; and at the same time be finding his whole system, body and mind, improving—his affections becoming more heavenly, and his ability to sustain himself amidst increasing labours and responsibilities, continually augmenting.

And are there no instances of this nature in existence? Look around you, Mr. Editor. Have you not seen the well regulated Sunday school instructing its hundreds of children, and reflecting its influence upon teachers, parents and patrons—the large bible class, as a higher school of the church, instructing its hundreds of youth, and reacting in a similar manner upon the more aged members of the church and congregation? Have you not seen knowledge communicated, charity and liberality cultivated, piety implanted, and the graces of the Spirit sending forth their gentle influences far and wide, from the midst of these establishments? And have you not seen how the preacher, by occasionally deriving his themes from the weekly lessons of these institutions, has secured at once an attentive auditory, given an increasing impulse to the schools, and at the same moment guarded in some measure against the inroads of error, and the chilling lethargy of slothfulness? Have you not seen the same people, too, deriving a similar influence from bible and tract distribution? Have you not seen them aroused by appeals in behalf of perishing heathen at home and abroad? Have you not seen their christian sympathy kindle at every touch, and their liberality flow forth almost spontaneously into the treasury of the Lord? Doubtless you have, Mr. Editor; and if so, you have seen thus far, precisely that state of things which has been contemplated in the argument. You have seen the hearer, the teacher and the doer of the word, extensively embraced in the character of the same individuals. You have seen, as the legitimate consequence, the church gradually rising into a higher tone of knowledge, effort, and holy feeling—a tone, too, let it be remembered, which is far from being unfavourable to the promotion of that peculiar work of the Spirit which results in the salvation of souls. In short, you have seen at the same time, the office work of the minister magnified, honoured and promoted, and the minister himself enlivened, strengthened, and encouraged in his work.

I will venture to say one thing more, Mr. Editor. You have seen such a clergyman, as I have been contemplating, gradually acquiring habits of extemporaneous speaking. You have seen, with the increase of trifling negligences in manner, a corresponding increase in spirituality, animation, energy and holy vehemence; and this too with far less poring over the midnight lamp than would have been required for the production of a highly systematic discourse, pointed and polished for the press. Having seen all these things, you have seen a practical refutation of at least the first five objections of your correspondent Job. He appeals to common sense and common observation. We had done the same before him; and we have all along drawn our illustrations directly from scenes which cannot be misinterpreted.

Job might well have considered "nine-tenths" of our articles as "neutralised," if he had substantiated his first five objections; for the whole system we are advocating depends on the single circumstance of the gradual procurement of facilities in clerical labour, through the accumulative influence of the moral machinery which has been successfully set in motion. We are not to be deemed idle speculators. We speak of things which we have seen—things which exist, and which, Job himself being judge, *will continue to exist, and to increase.*

Were Job disposed to remind us of the many existing scenes which are of an opposite character, he would still fail to weaken the argument. These scenes are but so many painful exceptions against the general progress of religious influence, which for many years has been gradually rising, thro' the operation of that kind of moral machinery which has now been described. Job cannot deny this He is professedly in favour of the existing operations. He subscribes also to the accumulation of clerical labour; yet offers nothing by way of facilities. Surely, then, on his own principle, if we have 'plunged' our brethren into deeper troubles, he has given them a second plunge, and has virtually told them to despair of ever being extricated. But enough of this.

I have dwelt somewhat at length on these five objections of your correspondent, because they lie at the foundation of all the rest. I will now pass to the next objections, six in number, which relate to the direct and the indirect method of sermonising.

Here, Mr. Editor, your correspondent, whose "patience" was nearly exhausted in the very first sentence of his own article, has once more (to use his own phrase) "stumbled at the very threshold of the argument." The style in which these articles has been written, is by no means to be held in contrast with the theory which has been inculcated. Far from it, Mr. Editor—as far as you can possibly imagine. Neither of the writers, it should be recollected, was standing in the pulpit, with his hearers around him; but sitting down at some little desk alone, by the fire-side, with his hearers scattered at different distances and in various directions. And were I now to exclaim—"You, *my brethren*," to the objects directly around me, I should find nothing but books, chairs and tables for listeners. Yet, that the style of these numbers has exhibited the *real spirit* of the direct method of sermonising, is in some measure demonstrable, perhaps, from the mere appearance of Job's seventeen objections, which might in truth be conveniently subdivided, till their number should amount to seventeen times seven. Does this writer express himself like one who has been sitting down in case and quietness, "close by the speaker's target?" Or does he not rather appear like an individual who has been wounded by the arrows of truth, too deeply for even the patience of Job to endure? The fact is, that after all which has been said in relation to the direct and the indirect method of sermonising, your correspondent has understood nothing of the matter. This being the case, I shall leave him to the task of a re-examination, which he can prosecute at his leisure.

As to the evils complained of under this head, they are to be charged to the abuse of the direct method, and not to the right employment of it. We have freely admitted the existence of abuses. There are doubtless some indiscreet men, (it is to be hoped that their number is small), who have more sentimentality than real religion—more confidence than spirituality—more zeal than knowledge—more oratorical vehemence than sound discrimination, and more self-complacency at times, it is to be feared, than genuine love for souls or regard for the glory of their Maker. The influence of such men, and even of those who are far less culpable, is certainly calculated to do the most serious injury.

But on the other hand, there are those whose conduct in the opposite extreme is no less to be deprecated. Men who are too wise and prudent and discreet, to declare in public, and in their naked simplicity, those pungent truths of God's word, which are so repugnant to the carnality of the worldly minded—men who are too tender hearted to pierce through and through, the conscience of the sinner, with the sword of gospel truth—men who would even strew flowers in the broad road to destruction, in the hope of arresting the traveller who is rushing headlong to the very brink of the last awful precipice—such men as these, unhappily, are far too numerous; and whatever they may think of it, they are fast staining their garments with the blood of souls The mere thought of such a thing is terrific and heart-rending. Give me the men, Mr. Editor, who are plain, honest, meek, simple-hearted, and faithful—men who are full of holy jealousy for the honour of their divine Master, and full of true zeal and intrepidity in his service. Such men, by the help of God, WILL GIVE DIRECTION to their remarks. You cannot keep them from it. You cannot bribe them to silence. They will have far too much concern for the souls of a *present* auditory, to be addressing one that is *absent*. Depend upon it, Mr. Editor, these are the men who are destined as instruments to awaken sinners, and to arouse the churches to increasing vigilance and activity. They are men who keep pace with the signs of the times—men who are looking forward towards the dawning of the latter day glory, and not backward to the mere traditions of elders. The world may call them rash, mad, and fanatical; but the time is coming when the nature of their office work will be understood, and when a difference will be put between them and their accusers.

Thus much for Job's first eleven objections. The remainder will be disposed of, in a future number. Your's, &c.

ELIHU.

* This will be illustrated under a subsequent head.

† We allude here to plain matters of doctrine and duty chiefly in the abstract, without closeness or pungency of application. See previous numbers on preaching.

*For the Western Recorder.*

### MEETING OF DELEGATES FROM THE AUXILIARY TRACT SOCIETIES.

At a meeting of delegates from several Tract Societies in this state, auxiliary to the American Tract Society, held according to previous notice, in Utica, on the 30th day of October, 1827—the following gentlemen appeared as the representatives of their respective societies, viz.:—

| | |
|---|---|
| Rev. Joel Parker, | Rochester Auxiliary, |
| .. Daniel C. Axtell, | Geneva Auxiliary, |
| Mr. Ebenezer Watson, | State Branch, Albany, |
| .. Edward Vernon, | Utica Auxiliary, |
| .. J. S. Fenton, | Chenango co. Branch, |
| .. Clark B. Hotchkiss, | Auburn Auxiliary. |

Letters were also read from the Troy, Jefferson County, and Buffalo Auxiliaries, expressing their approbation of the meeting, and regretting that it was not in their power to send delegates.

After a free and somewhat protracted discussion of the important objects for which the meeting was called, the following resolutions were unanimously adopted, viz:—

1st. That the members of this delegation deeply feel the importance of more united and efficient efforts for the circulation of religious tracts, in the northern and western sections of the state.

2d. That the plan of operation by county branches, having their own auxiliaries, is of primary importance, in order speedily to furnish the whole state with an adequate supply of tracts.

3d. That we deem it expedient, that one or more permanent agents be appointed, who shall receive a competent salary, and whose duty it shall be to form auxiliary societies, to collect funds, and by all possible means to promote the interests of the tract cause.

4th. That it be recommended to the several Tract Societies in this section of the state, to take the measure contemplated by the preceding resolution into immediate consideration; and if it meets their approbation, to make united and vigorous efforts to carry it into effect.

5th. That a circular, signed by the members of this delegation, be addressed to the clergy; urging them to lend their co-operation in advancing the interests of the tract cause, and to make immediate efforts to establish county and town auxiliaries in their vicinity.

### CIRCULAR.

UTICA, *Oct.* 30, 1827.

RESPECTED AND BELOVED BRETHREN,

In pursuance of the preceding resolutions, we beg leave to address you in regard to the circulation of Tracts in this state; believing that some views of the subject may be presented to you which have not hitherto received your mature consideration, and hoping that they may call forth your exertions and influence in behalf of this important object.

In addressing you, it would be superfluous to dwell on the power of Religious Tracts, not only in rousing and convicting the sinner, but also in building up the children of God; and by both of these means giving great additional efficacy to the labours of the ministry. Their value in these respects is now extensively known, and highly estimated. But may we not add, that if they are efficient instruments for producing such results, they will, of consequence, open the hearts and the hands of Christians, with increased liberality, to support the gospel?

Although many more tracts have been distributed in this state, during three years past, than formerly; yet to shew that it all amounts to nothing, compared with what ought to be done, we beg your attention to the following statement.

The number of families in this state may safely be estimated at 300,000. To furnish one in three of these, or 100,000 families, with one tract a week for one year, would require 5,200,000 tracts; whilst, during the past year, only about 500,000 were distributed in the whole state north and west of the Highlands. Let this calculation be applied to any single county, and its accuracy will be seen in a correspondent result. Five millions of tracts necessary in one year, in this most highly favoured section of the most highly favoured nation that lives, or ever has lived, on the face of the whole earth! Only 500,000 supplied in a year of its best days! And yet the whole nation, from Maine to Louisiana, rings with acclamations of joy and gratitude, that the National Tract Society has, during one year, been enabled to issue nearly three millions and a half, for the wide spread desolations of our 900,000 square miles of territory. Well may we rejoice. But from the glance we have taken, is it not manifest, that the great mass of those who love the tract cause, are still far, very far, from being up to the spirit of the object? And is it not incumbent on this state, not only to provide largely for our own population, but to set such an example of zeal, energy and systematic effort, as shall, by its influence on the whole nation, pour copious streams into the treasury of the National Society, again to flow out, in the form of tracts, till they shall overspread and fertilise the whole land?

The question that presents itself *to us* is, whether the immediate supply of every family in the state with an adequate quantity of tracts, is an object worth accomplishing? To this we trust there will be but one answer. How then can it be accomplished? In no possible way, that we can discern, but by means of County Branches, having auxiliaries immediately connected with them in the surrounding towns and villages.

The grand obstacle to this is, the *want of pious feeling* in Christians. Two great evils are the manifest consequence: 1st. It is difficult to bring auxiliary societies into being; and 2d, When they are established, their ephemeral existence is too often limited to a single year. The State Tract Society has been established nearly four years; the Troy and Utica Societies three; the Auburn, Geneva, Rochester and Buffalo, and several County Societies, more than one year; and certainly not a little labour, and considerable expense, have been bestowed by these societies to raise up auxiliaries throughout the state. Still, only about 250 societies have been established in our one thousand towns and villages. Such facts speak loudly. They say that *something must be done.* But how is our object to be accomplished? Plainly, in no way so effectually, as by an extensive co-operation of the ministry. They are the principal medium of access to the great body of Christians, and through them the large societies must operate.

These societies have procured ample supplies of tracts, ready for the wants of county branches and their auxiliaries. It now remains for the shepherds of Israel to lead their flocks to the rich pastures that are spread out before them. May we not then, dear brethren, hope that you will use your immediate efforts to organise a tract society in the place of your residence, and also to effect the establishment, in your county, of a county branch?

Brethren, we should dishonour you, were we to ask you to excuse our plainness of speech. It is to your christian candour, nay, to your compassion for immortal beings perishing before your eyes—to your love to our Lord Jesus Christ, who died for you and us, that we make our appeal.

To conclude: Is it not of the last importance, to set about our work immediately? The spirit that has been raised up within the last three years in favour of the tract cause, far short as it is of the magnitude of the object, is now more vigourous than at any previous time. Ought we not to take advantage of this spirit? We may learn a lesson in point from a profane poet.

> There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune:
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries.

But how much more loudly is this lesson taught in the only rule of life, the holy scriptures! Nothing is more striking than the loud call on every page of that precious book, to improve the present moment. And this call surely ought to strike with double force on the hearts of those who are daily resounding in the ears of their hearers—now—now—now—now.

With sincere respect and cordial affection, your brethren,

JOEL PARKER.
DANIEL C. AXTELL.
EBENEZER WATSON.
EDWARD VERNON.
J. S. FENTON.
CLARK B. HOTCHKISS.

*For the Western Recorder.*

### UNIVERSALISM.

MR. EDITOR—Those who are acquainted with Universalists in any considerable measure, know that in general they are thoughtless and uninformed persons, who have been brought up with little or no religious instruction, and who have never taken much pains to investigate religious subjects with candour and a desire to embrace the truth. A great proportion of them, especially of the young, obtain their notions from the sneers and false representations of their preachers, or a few more knowing and subtle ones among them, with whom they have associated. These young men have learnt to scoff and laugh at every doctrine of any importance which is found in the bible; and their teachers, knowing the inseparable connexion which exists between these doctrines and the plainest matters of fact, and those plain parts of scripture which are to be understood literally, have been obliged so to explain away, *spiritualize* and *figurize* them, in order to keep up a show of consistency, that they have rendered the whole, as it were, a mass of the most consummate nonsense.

Much has been said and written to show the folly and danger of universalism; and it has doubtless done much good. But to the multitude of arguments that have been urged, I wish to add one more; and I will endeavour to make it so plain, that it cannot possibly be misunderstood nor resisted, except by those who are determined to believe this doctrine, in spite of their reason and conscience.

In the fourth chapter of Luke, there is a very plain and concise account given of our Saviour's being tempted by the devil. But the Universalists, most of them, sneer at the idea of the existence of devils. And why? Where is the impropriety of supposing that evil spirits exist in the invisible world? They cannot deny that the belief of the *being of spirits*, simply considered, is perfectly rational. And where is the absurdity of supposing some of them to possess a very evil and malicious character, as do *embodied* spirits in *this* world? Such, for instance, were Nero, Robespierre and Strang. There is no absurdity in it. It is as sober and consistent a belief as that there is a God, and that the bible is his word. No man could ever think of denying it, in itself considered, were it not either for the unavoidable inferences which follow it, or because he had been accustomed to hear it ridiculed. But why will not Universalists acknowledge this doctrine? Ah, it won't do. A more uncomfortable one follows hard after. If the language of the bible, which is the plainest possible, concerning fallen angels, should be admitted—that which is so plainly spoken about a certain state in which they are fixed, must be admitted also; and this would be allowing somewhat too much; for quere—whether wicked *men* would not stand some chance to go there too?

If some young Universalist, of the above

description, should read this article, let him also turn to the place in the New Testament, where this transaction is recorded, and read it, with its connexion, and see if he can discover the least possible appearance of any thing but a plain, honest account of a certain spirit of a bad character, presumptuously attempting to lead our Saviour to do wrong—without any thing "figurative" or "spiritual" about it. It is immediately connected with his every day transactions: It says, at the beginning, he "returned from Jordan, and was led by the Spirit into the wilderness;" and at the end, that he returned into Galilee. Now, Universalists don't like the abstract idea of a *hell*, nor does any body else; still, they cannot get rid of the fact that *devils do exist;* and it will never do to commit an outrage upon one's own understanding, in order to help set up an idol theory. If Universalists will only be honest, and not mangle the scriptures, as the devil did in his temptation of Christ, they will admit the existence of fallen spirits; and the doctrine of future punishment for wicked men, which will include all Universalists and the unregenerate orthodox, will surely follow. N.

Remarks.—We wish to add a single item to the above. We wish to express our entire conviction that most of the leading teachers are in fact apostates from a once credible profession of religion. Let our youth, then, beware how they hear.

## SABBATH SCHOOLS.

Two Sabbath schools existed in the same town, and at four miles distance from each other. They were both well regulated, and numerous little immortals resorted thither every Sabbath day to be instructed. The object of one of the schools was to *sow the seed of future grace*, expecting a crop in God's time. The other, acting upon the principle that *now* is the accepted time and the day of salvation, not only sowed good seed every Sabbath day, but warmed that seed with fervent prayers, and moistened it with tears—urging upon the children that they are lost sinners, that they must repent and give up themselves to Christ, and get a new heart, or they must go down to everlasting despair.

The effects of the two systems were according to the faith and expectation of the superintendent and teachers.

In the first case, the children moved on in decent order and regularity, without hope and without God in the world, while the arm of death drew upon the number, and cut off some, who to all appearance were without hope, and without any interest in Christ.

In the latter school, solemnity was constantly visible in the countenances of the children. Conviction came upon many; conversion followed, and soon it was found that there were forty rejoicing in hope that their sins were forgiven, and their iniquities washed away in that blood which cleanseth from all sin.

Now, Mr. Editor, I will not say that God in his sovereign mercy never sent salvation almost without means; but I will say, that Sabbath schools will always be blessed to the conversion of souls, if teachers are *perseveringly faithful;* and I will say, too, that those means are according to God's eternal purpose, in which he has determined not only the "end from the beginning," but the means to accomplish his purpose. Again, if the teachers are not faithful, they are guilty of the blood of the souls committed to them.—*Rochester Observer.*

# Religious Intelligence.

## AMERICAN BOARD.

We make the following extracts from an account of the doings of the meeting of the Board of Commissioners for Foreign Missions, given by the editors of the New-York Observer:—

*Receipts and Expenditures.*—Total of receipts, the past year, for general and special purposes, $92,380 53. Total of expenditures, $104,430 30. Amount of collections at four different meetings, held in the city of New-York during the session, $868 63.

*Auxiliary Societies.*—The better to promote a spirit of missions in the community, it was declared to be the duty of the members of the Board to attend the anniversaries of its auxiliaries, whenever required by the prudential committee, as a deputation from that body.

*Mission to Africa.*—A committee on the subject, reported that it was the duty of the Board, as the almoners of the public charity, to take immediate and decisive measures for the establishment of a mission on some part of the continent of Africa. This report was adopted; and the prudential committee were enjoined forthwith to institute such means as they might deem sufficient, for carrying this object into effect.

*Means of Extending the Operations of the Board.*—It was apparent to all who attended the deliberations of the Board, that its members had come together with a spirit of christian enterprise which was new even to themselves. When the subject was brought forward of sending a mission to Africa, the feeling of approbation was universal. A discussion ensued, which brought into view, not only the wants of that injured country, but of the whole heathen world. All seemed convinced that the time was come for new and extraordinary efforts. A thoughtless multitude may call it weakness, and perhaps fanaticism; but those who have felt the bitterness of sin, and the joys of salvation by a Redeemer, will know how to appreciate this motive, when we say that the moral wretchedness of so many millions of their fellow men, was not contemplated without emotions too big for utterance. But they felt that the work was too great for man, and that they needed wisdom from above. Saturday evening was set apart for the special purpose of supplicating the guidance and blessing of Him who gave it as his last command, "Go ye into all the world and preach the gospel to every creature." On assembling at the beginning of another week, it was found that no loss of interest had been experienced by the intervention of the Sabbath. Appeals were made which will not be forgotten, when the lips that uttered them shall be silent in death. At length it was resolved, that in view of the great success which has attended the means employed for the propagation of the gospel among the heathen, and of the indications of Divine Providence favourable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligations of Christians to cause the gospel to be preached throughout the world, that the special appeals for liberal contributions to this object should be made to those who by the prosperity of their business are enabled to do much in its behalf: That the existing operations, engagements, and prospects of the Board, give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality than at any former period; and that it is exceedingly desirable that so large an amount of funds should be obtained as shall not only justify a great extension of its operations, but give a new impulse to the public mind, increase the faith and hopes of the church, and essentially promote the progress of the cause: That as pressing applications have been received by the prudential committee from benevolent individuals, both before and during the present session, proposing a plan for the great increase of the resources of the Board, such a voluntary consecration of property, to aid in sending the gospel to the heathen, will be thankfully acknowledged and warmly approved; and that such representations be made by the prudential committee and other members of the Board to the christian public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

*From the Journal of the Am. Ed. Society.*

## VIEW OF THE STATE OF RELIGION IN THE COLLEGES.

The young men of the American Education Society at the different colleges are organised, as has before been stated, for the purpose of observing a monthly concert of prayer. A communication is sent by the members of each concert, to the Secretary of the Society, once in three months, in which, among other things, an account is given of the state of religion in the college the preceding quarter.

The revival which commenced in Amherst college, the last spring, and which continued through a part of the summer, is thus described:—

"At the commencement of the past year, and throughout the first term, there was but little concern manifested either by professors, or the impenitent themselves, for their eternal welfare. The Almighty sent the arrows of death among us, and cut off an amiable youth in the morning of life. This afflictive event failed to produce its desired effect on the minds and hearts of our fellow students. Nothing of importance transpired during that term. Soon after the commencement of the next term, the chapel which had been completed the preceding winter was dedicated to the service of God. The occasion was an interesting and solemn one.

"On the day appointed by public authority for fasting, humiliation and prayer, divine service was held, for the first time, in the chapel. On this day, and on several succeeding Sabbaths, a pungent course of preaching was adopted by the President, calculated to arouse the christian to activity, and to make the impenitent reflect on their situation. These had the desired effect. Professors were led to examine their past lives, especially since they had been members of this seminary, and this examination, we believe, was conducted with great candour and deliberation. We believe they saw and felt in a great degree their unfruitfulness, and the lamentable stupidity that had too long reigned among them. They humbled themselves before God, and we believe earnestly prayed for the descent of the Holy Spirit upon this college. In answer to their prayers, and the prayers of God's children abroad, he was pleased to come into our midst, to convict sinners of sin, and to bring them unreservedly to bow to his sovereign will. Before the close of the term upwards of thirty indulged a hope in the pardoning love of God.

"The summer term was throughout an interesting one. Although the deep interest, which was manifested the preceding term, had in a degree subsided, yet the punctuality with which the students attended the stated religious meetings of the college, and the constant solemnity apparent in the same, induces us humbly to hope that the standard of piety still possesses a more elevated character than formerly. On the last Sabbath in the term, the church for the first time assembled around the table of the Lord, when twenty came forward and publicly professed their faith in Christ. The season was one of deep interest."

## SYNOD OF NEW-YORK.

The narrative of religion within the bounds of this Synod, as read in session, Oct. 10th, is contained in the last N. Y. Observer. The following is an extract:—

"The facts detailed to Synod by the churches, and which claim to be embodied in this recital, present little that is new or peculiar. We are still allowed to speak of peace and harmony as pervading our churches. The ordinances of the precious gospel continue to be honoured by a general, and, in some instances, an increased attendance. No destructive heresy is known to be making alarming inroads upon the purity of Zion. On the contrary, the people of God exhibit an undiminished attachment to sound doctrine; and increasing pains are taken to diffuse among the young and ignorant, a knowledge of scriptural truth. At no former period in our history, were Sabbath schools and bible classes so popular in the churches, or so well sustained. Nor has catechetical instruction been neglected. A multitude of youth are thus training up for usefulness in the church, as well as to act their parts in the common relations of life. The various benevolent institutions, formed to meliorate the state of society, and extend the blessings of the gospel both at home and abroad, have received more than their usual patronage. Many individuals of our communion are practically evincing their belief in its being more "blessed to give than to receive." Notwithstanding the appeals to their liberality the past year have been unusually numerous, and in some instances unexpected, they have not been in vain."

Revivals have been neither numerous or powerful. Some measure of the reviving influences of the Spirit has been experienced in the Presbyteries of Hudson and North-River. The church in Milford has received large accessions. The churches in Rutgers street, Pearl-street, Cedar-street, Laight-street, and Spring-street, of New-York city, and the churches of Jamaica and Hempstead, L. I. have also been specially favoured. The numbers added to the Pearl-street and Cedar-street churches by profession, the year past, are more than 40 each.

The Synod desire that "all who sigh over the sins of the people, and pray for the enlargement of Zion, may distinctly understand, that most of the reports of the churches have come laden with confessions of spiritual barrenness."

## SYNOD OF PITTSBURGH.

This Synod met a short time since, at Pittsburgh. The Presbyteries, as we learn from the Pittsburgh Recorder, all gave in their reports on the state of religion; from which it appears, that in some instances there were "cheering tokens of the progress of religion," and in others no special attention, but rather an "alarming and truly deplorable state of lukewarmness." Previous to the close of the sessions, the sacrament was administered, and a season of prayer was held for the outpouring of the Holy Spirit.

Of the Presbyteries of Redstone, Ohio, Hartford, Erie, Alleghany, Washington, and Steubenville, of which the Synod is composed, the first two had nothing new to communicate. That of Hartford witnesses in some places the precious outpourings of the Spirit; in others increasing barrenness. The congregation of Neshan is at present among the favoured places. The work commenced in the spring, and is still in a progressive state. About 35 have made profession.

The Presbytery of Erie mention revivals in several places, particularly among the youth who are engaged in Sunday schools and bible classes. The work is still in progress.

The Presbytery of Alleghany have much ground of lamentation on account of coldness; yet a considerable number of additions have been made to most of the churches.

The Presbyteries of Washington and Steubenville present nothing remarkable.

## THE ENEMY SOWING TARES.

A clergyman in Ohio wrote, some time since, to the secretary of the American Tract Society, "Unitarians and Universalists are distributing their tracts here, and we expect soon to see deistical tracts in circulation." The editor of the Pittsburgh Recorder, in confirmation of the above statement, says—

"A packet of tracts has been forwarded from Ohio to the post-office of this city.—Copies of three tracts, all of this packet, and of similar character, have come into our hands. We have given them a cursory perusal and ascertained their contents. One of them was printed at Piqua, Ohio, and is entitled "Heaven Open to All Men, conditionally, if clad in the Robe of Righteousness and Truth." It is directed, with a pen, "to any post-master or rider that chooses." On the back is a printed notice, stating that any person may have these tracts *gratis*, either for personal use or for distribution, by applying to a man with whom they are deposited. Attached to this notice is a recommendation of a work, published in 1821, by Barton W. Stone. As Mr. Stone is one of the founders, and now a principal leader of a sect in the west which have assumed the name of *Christians*, but have been called by other denominations *New-lights, Schismatics*, or *Stonites*, we are led, by this recommendation, to the conclusion that these tracts have been published and are disseminated by this sect of nominal Christians, whose religious sentiments, in their secession from Calvinism, which they hold in utter abhorrence, have successfully embraced the views of Arminians, Pelagians, Arians, and Socinians or Unitarians; and more recently the doctrine of the Universalists, which, for many years after they existed as a body, they did not avow. The author of the tract entitled as above stated manifests an implacable enmity to the Presbyterian Confession of Faith, and more particularly to the doctrines of the divine sovereignty, a trinity of persons in the Godhead, the equality of the Son with the Father, and the eternity of the future misery of the wicked."

## ANOTHER STATE SUPPLIED WITH THE BIBLE.

In recording the progress of that light which was first kindled in Monroe, and has already extended from county to county, and from state to state, and which we trust will ere long be reflected from the Rocky mountains, we have this week to mention a resolution of the Delaware Bible Society, that within one year every family in the county of New-Castle shall be supplied with a bible; and of the Vermont Bible Society, that within *two* years every family in that *state* shall be supplied. The population of New-Castle county in 1820, was 27,899; of Vermont, 635,767; making the whole population to which a similar resolution has been applied, 1,963,027—or more than *one-fifth* of the whole population of the United States.

P. S.—Since the above was in type, we have received information that Franklin county, Mass. has followed the example. Population in 1820, 29,268. Making the whole number of inhabitants in the United States, which it has been resolved shall be speedily supplied with bibles, 1,992,295.—*N. Y. Obs.*

## MEETING AT NORTHAMPTON.

We learn by the Hampshire Gazette, that the Hampshire Education, Missionary and Bible Societies, and the Foreign Missionary Society of Northampton and the neighbouring towns, held a public meeting at Northampton on the 11th ult. Delegates were present from the American Board of Foreign Missions, American Bible Society, and American Home Missionary Society. The Rev. Mr. Perkins, of Amherst, presided, and E. Williams, Esq. acted as secretary. After prayer, the annual reports of the four societies were read; resolutions were adopted; and addresses were made by Isaac C. Bates, Esq. Professor Worcester, of Amherst College; Rev. Mr. Bates, of Whately; Rev. Mr. Baldwin, of New-York; Rev. Mr. Hoadley, of Worcester; Rev. Mr. Pond, of Ward; Mark Doolittle, Esq. of Belchertown, and Rev. Mr. Ridgway, of Pennsylvania. A collection was taken up amounting to $106. The amount of subscriptions and donations during the year is as follows:—

| | |
|---|---|
| Hampshire Education Society, | $409 71 |
| Hampshire Missionary Society, | 442 79 |
| Foreign Missionary Society, | 1480 40 |
| Hampshire Bible Society, | 754 74 |
| Received from other sources, | 806 25 |

In addition to the above, cash and various articles amounting to near $1000, have been transmitted to the board of foreign missions and other societies, during the past year, through the Hampshire Christian Depository. In the same time, Mr. Bates, the treasurer of the Massachusetts Domestic Missionary Society, (for the western part of the state), has received about $500.

*Language Institution.*—The London LanguageInstitution has afforded instruction the past year to five pupils in Sanscrit, six in Arabic, two in Bengalee, five in Chinese, one in Cingalese, one in Malayalim, two in Tamul, and one in Teloogoo. Of the whole number, eight were from the Church Missionary Seminary at Islington, and four from that of the London Missionary Society at Hoxton.—*N. Y. Obs.*

*Seamen at Whampoa.*—For about six months in the year, there are not less than 3000 sailors assembled at Whampoa, near Canton, in China, by whom the Sabbath is totally disregarded; while the scene of drunkenness and wickedness of every kind is truly affecting. Even the heathen take notice of it, and not unfrequently go and invite them to join in their idol worship.—*ib.*

A society has been formed in London for investigating the scripture prophecies.—*ib.*

Mr. Evan Evans, who has laboured ten years in South-Africa, as a missionary of the London Missionary Society, arrived in England, with his wife, on the 28th of July, having been obliged to return on account of impaired health.

*Church Preferment.*—In one of our late English papers, it is mentioned "that considerable dissatisfaction is said to have been felt amongst the clergy, in consequence of instances having been recently multiplied, of individuals, high in classical dignity, holding at the same time several appointments of large emolument—more especially in the annexation of deaneries to bishoprics." One instance is given of a Bishop of large private fortune, whose annual revenue from the church, independently of immense occasional fines or renewals, is 16,000 pounds, has heaped upon his two sons benefices amounting to 10,950 pounds, making the total amount recived in the family per annum, 26,950 pounds sterling, or *one hundred and nineteen thousand, six hundred and fifty-eight dollars.*

The commissioners in England "for building and promoting the building of additional [episcopal] churches, in populous parishes," report 69 completed, and 48 building. Those completed contain an aggregate of 107,200 sittings. The exchequer bills issued for the purpose, amount to more than $4,000,000.

The Richmond Family Visitor contains an earnest appeal to the citizens of Virginia, urging them to take immediate measures for supplying every destitute family in the state with a bible. It is estimated that one-quarter of the families (or about 30,000) are in this condition—to say nothing of the unfortunate blacks.

# Revivals.

In Bridgewater, Oneida county, the good work holds on its progress, and is truly powerful; and we are happy to add, that in Utica, where there is so much of spiritual sloth and conformity to the world—so much insensibility to the heart-rending situation of sinners, and apparent unconcern about the spiritual interests of the church—even in Utica, there have been a few recent instances of hopeful conversion. Who knows but the great Master of Assemblies may be about to visit us again in mercy? There seems also to be a very slight movement in some other places. Is it not then high time to awake out of sleep?—to be *tremblingly alive* to the interests of Zion?

We learn verbally, that the work in New-Hampshire continues its progress; that it has not yet declined in Portsmouth: Also, that at Plainfield, Mass. forty were to make profession of their faith in Christ last Sabbath week: and at Stephentown, the same day, fifty-five, most of whom are heads of families.

The Troy Review says, under the head of Stephentown—

"From a high source of information, we learn that the number of conversions there during this revival is greater than the whole number that has been in the habit of attending meeting in that congregation for two years past. Many or most of the cases of conviction under the preaching of the word have been overwhelming, and the conversions sudden. In many instances, sinners have been brought to rejoice in Christ during the same meeting in which they received their first convictions."

We hear of the most cheering indications in many places at the south. Surely the Lord hath not forgotten to be gracious.

*Revival in the Choctaw Nation.*—The following heart-stirring letter has been kindly communicated to us for publication, by Rev. R. Cushman, of Manlius, who received it from his brother at Mayhew, under date of September 5th, 1827;—

Dear Brother—Your's of July 17th, was duly received. I embrace the first opportunity to answer it; and commence with some account of the recent revival in this place.

About the 1st of January last, brother David Wright and myself had occasion to go to Bethel, to settle some difficulties which affected the mission. We succeeded in our object beyond our most sanguine expectations. We felt that God was with us. On our return, I told the brethren at Mayhew, that I was satisfied; I heard a "sound in the tops of the mulberry trees," and it was time for us to "bestir ourselves." Some of the brethren and sisters seemed to awake as from a long sleep. Soon we began to hear the inquiry—"What shall we do to be saved?" Our meetings in a little time became solemn as eternity. God was with us in very deed. The revival continued for several months with very little abatement; and some of the time resembling the scene on the day of Pentecost. Eight have united with the church; one of them a full blood Choctaw, and one a half-breed. Several others, among whom are two Indian boys, give good evidence of a change of heart. At Tikhun-na village, an aged Choctaw has hopefully passed from death unto life. Many in that village are still inquiring the way of life.

In the Chickasaw nation, serious attention to religion has prevailed for six or eight months. Before the present revival, the church at Monroe contained more than twenty native members. About that number are expected soon to be *added;* making in all forty native members of that church. "The Lord reigneth, let the earth rejoice." The work still goes on in that nation. Schools and all worldly concerns are thrown entirely into the back ground by the missionaries there; and the conversion of the souls of the heathen is the grand object.

The revival at Mayhew was attended with many circumstances particularly interesting. To mention them all would fill a small volume. The case of Mr. M. is worthy of special notice. He is a native of Ireland, and educated a Roman Catholic. He has been noted for his wickedness. We hired him as a labourer, soon after the revival commenced, not knowing his character. He was soon affected with a deep sense of his guilt—became so much distressed as to request the prayers of the church in a special manner on the Lord's day—publicly confessing himself to be a most wicked and wretched man. In a few days after this, he grieved the Holy Spirit; cast off fear; his convictions left him; he was more hardened than ever; expressed deep regret that he had desired the church to pray for him; said he was determined to pay no more attention to religion; and come what would, he should live as he had done. He resolved to leave the place, to be out of the way of such things, and appointed the next morning *to depart.* In the evening, Brother H. who had often conversed with him with no apparent effect, went to his room, and spoke to him in a most impressive and solemn manner, but with no more effect than before. He seemed to be given over to hardness and blindness. On leaving him, however, Brother H., on his way to my room, said to a person whom he passed, with much emphasis—"*The Lord can bring down that man.*" After mentioning his case to me, we called up Brother G. who had retired for the night, and we all united in prayer for the wretched man. We felt that God was with us. While we were on our knees, the Spirit returned with increased power upon the guilty man. Those who were with him at the time, say, his agony was indescribable—his horror of conscience was unspeakably awful. He was almost literally struck to the floor. In this state he continued through the night, until just as the sun arose. That sun shone on a new world to him. I met him at breakfast-time, coming from the grove. Not knowing that any change had taken place in him, I spoke to him, and was going to adapt my remarks to one who had resisted the Holy Spirit. He interrupted me, by exclaiming with his hands raised towards heaven—"I am the man." After a moment—"And oh, the infinite love and compassion of God, to have mercy on such an abominable wretch as I am," and burst into tears. By this time I was speechless, and melted as well as he. During that day, and several succeeding days, his soul seemed filled with wonder and astonishment, at the goodness of God, and the condescension of Jesus; while of himself his views were most abasing. Of him it can be truly said—"Old things are passed away; behold all things are become *new.*" His daily walk has ever since been marked with humility.

O, my dear brother, could I see you, I would tell you many most interesting particulars respecting others of this establishment, the scholars, and my own dear children. My soul is overwhelmed, and utterance fails me, and ever has, when I reflect upon the mercy of God in regard to my own dear family. L. and A. one 12, the other 10 years of age, are naturally amiable and lovely. I have, in days past, felt all the tenderness of parental fondness and partiality towards them. But O, what think you are my feelings now, as I have reason to believe they are the children of God, and that the image of our divine Lord and Master is instamped upon their souls, and that they are lambs of the blessed fold. Often when I have heard them talking the language of Canaan, and their little faces illuminated with the rays of the Star of Bethlehem; my soul has melted within me. At such times language is mockery. I can only *feel.*

Some of the brethren here have been baptised with the Holy Ghost. They say their views of divine truth and the glory of God, so far exceed any thing they have ever before experienced, that they almost doubt their *former* religious experience. Brother B. and D. W. appear full of the Holy Ghost. Brother H. is like gold seven times purified. He has been for several months past in the Chickasaw nation, going from house to house and place to place, declaring the unsearchable riches of Christ. O, how glorious is a refreshing from the presence of the Lord.

My dear brother, one year ago, I had no idea that I should ever experience, this side heaven, what I have since felt. I can find nothing in the experimental writings or religious experience of Edwards or Brainerd, but what I am conscious has been the clear and voluntary ex-

ercise of my own mind. O free grace, O redeeming love. Who can comprehend the height and depth, and length and breadth, of the love of Christ? What would I give to see you? What would I give to see dear Brother R. and Sister W. I trust I shall see you all in heaven.

I expect soon to become located in a village ten miles from here. It is at the request of Capt. R. F. brother of D. F. who is well known as a friend to the missionaries. I intend to establish a school. There are twenty or thirty families near, who can send their children, clothe them, and board them at *home*. I recently had a talk with the parents. After stating other things, I told them I wanted to come and be one with them; to live with them, and die with them, and go to heaven with them: a preparation for which was the great object of all the improvement I wished to see among them; and it was the only object for which I left my native land, and for which I was willing to spend my life with them. They appeared highly satisfied with the propositions made them. But they are only wicked heathen. On such there can be but little dependence. Our part is to labour among them, according to our ability, agreeably to the pattern God has given us, trusting wholly in him for *success*. When I reflect upon myself, my situation, my employment, and what God has done for me, unworthy as I am, my heart is full. Could I see you, I would tell you much that I cannot write. I would tell you of the dangerous sickness of our little H. last spring, and of my feelings on the occasion. The child was bro't to the very brink of the grave. But God was merciful; and I do think I was then taught what true faith is. Your's, forever,

CALVIN CUSHMAN.

The following was contained in the same sheet:—

"The Lord has said—"He will not give his glory to another." So long as missionaries labour to gain the applause of the world, and look wholly at—What do the great men of the earth say? the Lord will have them in derision. No, dear brother, our language and feeling must be, "Not unto us, O Lord, but to thy name, be all the glory." I can assure you, that the directions of our Saviour, and the example of his disciples, are the only proper rule of duty for modern missionaries and Christians, in regard to the *Heathen*. If they receive the messengers of the cross, and come under the influence of the gospel, let schools be established among them. If not, let the servants of the Most High shake off the dust of their feet against them, and go to another city."


# WESTERN RECORDER.

*UTICA: TUESDAY*, November 13, 1827.


*Dedication.*—The exercises at the dedication of the new brick church in this village, last Thursday, were as follows:—Invocation and reading the scriptures, by Rev. S. C. Aikin: Prayer by Rev. S. W. Brace: Sermon by Rev. D. C. Lansing, of Auburn: Prayer and benediction by Mr. Aikin. The sermon was founded on Genesis xxviii, 17—"*How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.*" The sermon was truly appropriate and impressive. A holy reverence and a trembling awe seemed to pervade the assembly of worshippers, and led them to feel that the place is indeed "dreadful," where the great Jehovah condescends to manifest his adorable presence. Such a sentiment should ever prevail on such an occasion.

All the exercises were solemn and interesting. Nor must we forget to say a word in favour of the members of the choir. Their performances, though under many disadvantageous circumstances, were such, we believe, as to exceed the general expectation.

This church is one of the most elegant, large, and commodious edifices, that has ever been erected in this portion of the state.

*Elihu.*—The re-appearance of this writer was of course to have been expected, after such an article as appeared under the signature of "Job." We regret to say, that a typographical error occurs in a few copies of Elihu's "Rejoinder." The fourth line in the second column, in these instances—("*he could otherwise have accomplished, with*") should have been placed at the top of the column.

*Tracts.*—An account of an interesting tract meeting, which took place in this village a few days ago, is found on our first page. The friends of tract distribution should read the whole article with the utmost attention—not forgetting the frequent articles from the Parent Society, one of which is on the last page to-day.

*Universalism.*—A communication under this head to-day presents some hard matters of digestion, for the consideration of those hyper-philanthropists, who would do away, as by slight of hand, the punitive justice of their Maker.

*Reinforcement.*—We learn verbally, that the reinforcement for the Sandwich Islands, about twenty in number, embarked last *Saturday* week, instead of Thursday, as had been contemplated; and that Rev. Messrs. Frost and Smith, of Oneida county, accompanied them fifteen miles on their way. The next eastern papers will probably give particulars.

*American Education Society.*—The second number of the Quarterly Journal of the American Education Society, which has just come to hand, contains much important matter, some of which we have given in a preceding column. Such a work ought to be extensively circulated and read. The price is merely nominal—50 cents a year in advance, with a liberal discount to companies. It is published at Boston.

*Temperance—Laight-st. Church.*—We learn from the N. Y. Observer, that at a late quarterly meeting of the male members of the Laight-st. church, in that city, the following resolution, after free discussion, was adopted, and signed by Rev. S. H. Coxe, as pastor of the church and moderator of the meeting:—

"*Resolved unanimously*, That this church cordially approve of the resolutions of several Presbyteries, in respect to the common duty of Christians to discourage intemperance, especially in its insidious forms and earlier stages; and they freely avow their solemn purpose, both by precept and example, to concur in their design, in unison with that of the American Society for the Promotion of Temperance."

*National Preacher.*—No. V. vol. II. of this publication, contains Dr. Beecher's sermon before the American Board of Missions. The subject is—"The resources of the adversary, and the means of their destruction." Texts—Isaiah xlix, 24, 25; liii, 12: Luke xi, 21, 22: Rev. xi, 15; xix, 5, 6.

Mr. *Strong*, professor of natural philosophy and mathematics in Hamilton College, has accepted an appointment to the same station in Rutgers College, N. J. as successor to Professor Adrian.

For the Western Recorder.

1st Cor. xiv, 8.—*For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*

Mr. Editor—Of late I have had frequent opportunities of observing the different manner of preachers, in unfolding the doctrines and duties of the gospel; and the more I reflect on the subject, the more I am confirmed in the opinion, that the true and proper method of preaching is not the most generally prevalent at the present day. At least, in many cases, it appears to me the trumpet gives such "an uncertain sound," that no one who hears it, is likely either to think himself called to the battle, or warned personally to escape from the approaching danger.

I hear one man preach, for instance, who seems really to have no definite object before him. All he says is truth, perhaps; but it is delivered in such a general manner, that I cannot learn where, how, or to whom, he means to apply it; and most of his hearers seem to be labouring under a similar difficulty.

Another aims at scholastic eloquence. He seems to act, unconsciously no doubt, as if it was important to let his hearers see that he is, at least, a scholar and a man of intellect. Perhaps all that *he* says may be true; but his "half hour" is filled up with a multitude of assertions, without special proof or application. The truth is delivered in such a manner, that no one seems to be instructed or edified; and no sinner is convicted, or even would be, perhaps, if he should hear *such* preaching ten thousand years. Many of the hearers of such a preacher seem to catch his spirit, and go away well pleased with him, and as well satisfied with themselves for *relishing* what they hear. Surely that man's "trumpet" gives a very "uncertain sound."

But, Sir, once in a great while, I have the pleasure of hearing a different character—one who makes no attempt to show himself; who does not even *contrive* to be eloquent or learned; though, at the same time, he is far from being inanimate or vulgar. He presents eternal truth much in that plain, unvarnished, earnest manner, in which you and I would detail some interesting subject at the fire-side. In doing this, he portrays real, not fictitious characters; and truly "catches the manners, living, as they rise." And while he thus declares the character of God, of Christ, of heaven, of hell, of saints and of sinners, every hearer is interested, every one is made to feel—in spite of himself, is *made to feel*. But why? Because the speaker places no dependence on human excellence, but relies solely on the Spirit of God; and under the powerful influence of that Spirit, represents eternal things just as they appear to him.

Some months ago, I saw this difference in preaching exhibited to the life. Two men spoke successively on the same day. The motto which each selected led him to speak of God, his maker. The first, with his elevated diction, rounded periods, and artificial cadences, sailed onward very smoothly, as I have sometimes seen the fowls of heaven; and his hearers, many of them at least, seemed to be making the same aerial excursion. The other preacher, in his turn, seemed to forget himself, and to be filled with his subject. As he stretched out his hand, he seemed partially to remove the covering from the face of the throne; and solemnity, awful like the judgment, reigned through all the house of God. He led his hearers, in their views, up to the very opening gates of heaven. Next he rivetted their attention to the horrors of hell. Then again he placed the justice of God in a most glorious point of light. At every step in the process, he seemed to unfold the character of God, and lead the people to see, that light, and love and glory unutterable shone round the eternal throne.

To the first of these preachers you might listen, as to a pleasant song; but you would be likely to think that song, like many others, a fiction. But the second called forth the holy ardour of the Christian's soul, and made the sinner tremble.

Mr. Editor, which of the two, do you say, was the best preacher? Which is the most likely to win souls to Christ? Whether of the twain is most likely to meet the approbation of his Judge, when called before the last tribunal.

A HEARER.

*For the Western Recorder.*

A STILL GREATER EVIL.

Mr. Hastings—There is much said of late as to the immoral tendency of theatres, lotteries, &c.; and New-York has created a new and extended sheet, which is to discountenance such like things. This is well, and as it should be. No one can call in question their bad tendency. All must rejoice in the awaking interest of the community, on these subjects; and by taking advantage of an acknowledged evil, and one which most people readily abandon, I would introduce a still greater evil, to which multitudes most firmly adhere. I mean the tremendous evil of selling ardent spirits. Now, I would ask the multitudes of men who do it, how they can answer to their consciences, their country and their God, for so doing? Is there an evil under heaven which you do not thus propagate? What is the selling of a lottery ticket, bad as it may be, to the selling of that poison with which you are continually sending a multitude to the grave, or compelling them to the doctrine of chances to retrieve a ruined fortune? What is the erection of a dozen theatres in our country, to that tide of desolation and death which you are pouring into almost every family of our land; and by which you are filling up these hot-beds of vice and misery?

I proclaim in your ears, that you are the cause of more present evil and eternal misery, than all the other sources of iniquity combined. A more dreadful weight of responsibility rests upon you, than upon any other portion of the community. You open the lips of profaneness. You create the thousand Sabbath breakers that infest our streets. You make more widows and orphans than all the wars of the world. You people the grave with crowded corpses. You are sending to hell thousands in an hour. Of whom am I speaking? I tremble to say it, of many a professor of religion! Take, I intreat you, the beam from your eye. Never speak of a vice in man, till you become free from the *very greatest*. Think of the sign of ardent spirits over the door of a Christian—inviting strangers in, that you may murder them, or commission them to murder others. You, of all others, are doing the most evil; for all think they may use freely and safely what you, a professed Christian, can urge upon them, and sell to them innocently. Put not the cup to thy neighbour's lips; nor fill it, for him to drink and die.

CONSISTENCY.

Remarks.—While many a professing Christian is deeply engaged in the business above alluded to, without the least suspicion of impropriety, there are numbers at the present time who have become conscientiously awake to the subject. If there are any strong reasons for the proscution of this branch of business, it might be well to bring them at once before the public. The cause of entire abstinence is prospering thus far beyond the anticipations of its projectors; and many a vender of spirituous liquors in various portions of the country is bringing his matters to a speedy close. Now is the time for reasons to be given, if there are any.

## Political.

*FOREIGN.*

*Capts. Parry and Franklin.*—The meeting between Capt. Parry and Capt. Franklin at London, on the same day, on their return from their several expeditions of discovery, must have been interesting, and was probably altogether unexpected. It is well known that these officers had been employed by the British government, to visit the arctic regions, one by water, and the other by land, with the hope that they might fall in with each other in that distant world, and unite in discovering the great object of their researches and labours. Capt. Franklin came to this country, landed in New-York, and proceeded thro' Canada on his journey to the north. Capt. Parry, on his last voyage, explored the frozen ocean to a very high latitude; but finding it impracticable to reach the object of the enterprise, he returned directly to England. Capt. Franklin came back on the same route by which he advanced, and embarked in one of the packets from New York to Liverpool; and it is a singular fact that instead of meeting far towards the north pole, they met on their return, as above mentioned, at the point from which they started.

It is probable that no more efforts will be made to find a north-west passage, at least for a good while to come. Attempts have been made for a long course of years; the most skillful, and the most intrepid navigators have been employed in them, much money has been expended, and much hardship and suffering endured; but hitherto without success. These two last adventurers are men of the highest character, and in their profession, possess all the science, and all the skill, that can be expected, or necessary, in an enterprise of this description. They have advanced far; they have discovered much; they have added greatly to the stock of geographical knowledge; but they have failed in the accomplishment of the principal object which they had in view. It is hardly to be expected, therefore, that future attempts will be more successful.—*N. Y. D. Adv.*

*Histories of Napoleon.*—Two histories of Napoleon have appeared almost simultaneously in Europe; one by Walter Scott, and one by General Foy. The palm of authenticity is of course warmly contested by their partizans. It is hardly to be supposed that a book of the size of Sir Walter Scott's can be free from all inaccuracies, or entirely divested of the feelings of so recent a period. From the known character of the author, however, and the success with which he has maintained his ground against General Gourgaud, the people of this country, we believe, will be disposed to allow great credit to his book. The following are some remarks from the London Literary Gazette:—

"Gen. Foy, it seems, who had the misfortune to be beaten in every action in which he engaged the British, is to be considered a pure and disinterested authority; while Southey and Scott, who constructed their histories of the peninsular war and of Buonaparte from the best information they, as neutrals, could collect, are to be accused of every sort of misstatement and misrepresentation. Now this is a mode of reasoning to the correctness of which we cannot give our assent. The more you beat an adversary, (and Gen. Foy was beaten throughout seven long years, wherever he met an English soldier), the less likely is he, in our humble opinion, to be perfectly fair in his judgment. In spite of even honest intentions, it is almost impossible for him to form a just estimate, on both sides, and argue without passion on the points in which he has been an actor and a sufferer. On the contrary, we can imagine that a pacific man of letters, a calm collector of facts, a consulter of official documents, a weigher and balancer of conflicting accounts, may very probably approach much more nearly to the truth, than one of the belligerents—especially the well-drubbed one."

*DOMESTIC.*

*Election.*—The recent election, which in almost every county has turned upon the presidential question, has resulted, so far as our information extends, in the choice of a large majority of the friends of Jackson, as members of the next Legislature. In New-York, where about twenty-one thousand votes were polled, which is eight thousand more than was ever before polled in that city, the Jackson ticket has prevailed by a majority of several thousands; and in all the counties from which we have seen returns, with the exception of Dutchess, Columbia, and Washington, the same ticket has (in whole or in part) succeeded. In Albany county, a part of each ticket is elected. In this county (Oneida) the same result is expected; but the returns, so far as they have been received, will leave it uncertain until the votes are canvassed. In some of the western counties, the *masonic* took place of the presidential question; and in Seneca, we observe, the anti-masonic ticket prevailed. From the other western counties we have no accounts, except that Gen. P. B. Porter is elected to the Assembly, in the county of Erie.

In this village, James Dean, Ezra S. Cozier, John Parsons, and Alexander M. Beebee, are elected justices of the peace.

*Fire.*—Several small tenements were destroyed by fire, on the corner of Genesee and Bleecker-streets, in this village, on Saturday evening last. They were of small value, and it was intended to pull them down next spring.

*New-York Legislature.*—The proceedings of the Legislature, as reported in the Albany papers, still continue almost wholly uninteresting. We observe, however, that the provision of the old road act, exempting clergymen from working on the highway, which had been stricken out of the revised bill, has been restored, by a majority of *two*.

The teller of the Petersburgh branch of the Virginia Bank, who recently absconded with a large amount of the bills of that institution, has been traced to Quebec, where he sailed for Liverpool, twenty-four hours previous to the arrival of a person in pursuit of him. A steam-boat was dispatched after the vessel in which he took passage, but was unable to overtake her. The report of his being seen on his way to Boston was unfounded, as he was in Troy the day after he left New-York; and while there exchanged $200 of his bills for gold.

*Treaty of Ghent.*—The commissioners on the boundaries under the 7th article of this treaty, have just completed their long labours and made their reports to their respective governments. They are said to have agreed on all the points save two, which are referred to the governments, namely, one affecting St. George's island, between Lakes Huron and Superior; the other, the water communication of Lake Superior (northward of that lake) and Loc La Plaie. Commissioners, Mr. Barclay and Gen. Porter.

*Removal of emancipated Slaves to Hayti.*—The Editor of the Genius of Universal Emancipation advertises, that he is "authorised to transport to that island all such emancipated slaves as shall be delivered to him for that purpose, *without any expense to the people of this country, except that of their removal from the place of their residence to that of their embarkation.*" He adds, "that they will be well provided for on their arrival in Hayti, and until they can raise their own provisions, and supply their own wants in general."—*N. Y. Jour. Com.*

*Reported Wreck.*—The Black-Rock Gazette of Nov. 3, says, that "the schooner Ann, Levi Allen, master, having on board 15 persons, including passengers, left Buffalo two weeks since, in company with the Young Lion, Capt. Burnham. There was at the time a fine breeze up the lake, which increased to a tremendous gale. The Young Lion parted with the Ann near Long Point. Report states that the Ann went ashore, and that all the passengers and crew, excepting one boy, were drowned. Among the passengers was Mrs. Judson, mother of S. P. Judson, of this place."

"*Letters from Europe*, comprising the journal of a tour through Ireland, England, Scotland, France, Italy and Switzerland, in the years 1825, '26 and '27."

Mr. Carter's book has just been published by the Messrs. Carvills, under the above title. It is in two handsome octavo volumes, of above 500 pages each, on fine white paper, and a beautiful type. About one third of the work, as we have been informed, is substantially new, consisting chiefly of letters written during the latter part of the tour, which were not published. It would of course be superfluous for us to speak of the talents and acquirements of the author, or of the ease and fluency of his style; and the public have already been made acquainted with the plan and execution of a large portion of his book, which will no doubt be received with greater approbation and pleasure, from the improved and enlarged form in which it now appears.—*N. Y. D. Adv.*

*The Atlantic Souvenir*, for 1828, was published last week, and the style of its execution is such as does credit to the typographic art in this country. Among the original poetry which it contains are some pathetic and beautiful lines from the pen of Mrs. Sigourney. The embellishments of the volume are of a description calculated to prove highly gratifying to the public. The prints present us with several American scenes, the labours of American artists, specimens of engraving on steel, (an American invention), and copies from pictures by our countrymen Leslie and Newton. We may particularise the Delaware Water-Gap, Catskill Falls, Ticonderoga, Newton's Dull Lecture, and Leslie's Ann Page. Little Red Riding Hood, The Valentine, Newstead Abbey, and the Faithful Friend, are also beautiful.—*ib.*

*Intemperance.*—A man living in Dover, N. H. not long since, attempted to destroy the life of his child, by hanging it upon a tree. Being so deeply inebriated as to be unable to put his design into immediate execution, he was discovered in his attempts, and soundly corrected by one of his neighbours. Immediately after this, the drunken father proceeded to hang himself; when he was again prevented by the neighbour, who directed him to wait until sober, and then hang himself when and where he pleased.

*Dr. Chambers' Medicine.*—The editor of the Vermont Gazette says—"We have the pleasure to announce, that Dr. Chambers' medicine for intemperance has been administered to twelve persons in this vicinity, and that in every instance it has had the desired effect of producing an entire disrelish for the use of *ardent spirits*. It has redeemed them from obvious ruin, and restored them to themselves, relatives and friends—to health, to industry, to usefulness, and to their proper stations in society."

*Essence Pedlars.*—The Taunton Reporter cautions the public against the *materia medica* of these itinerants, with the nature of which they themselves are generally unacquainted. "We learn," says the Reporter, "that a woman in a neighbouring town, afflicted with the tooth ache, had recourse to the *oil of tansy*, procured from an essence pedlar. Although but one or two drops were applied to the tooth, the effect was fatal—the woman surviving but a short time."

*Blackbirds.*—The Middletown (Conn.) Sentinel, of Wednesday last, says—"Yesterday we observed an immense flock of blackbirds, extending more than a mile in length, and some rods in breadth. Their direction was south, making a noise with their wings almost deafening. They seemed to proceed on their course with the utmost regularity, having every appearance of being conducted by a leader. There were numbers of them skirting the main body, and apparently acting as flank guards. There must have been some tens of thousands of them."

A sale has been made of $100,000 of five per cent stock of this state, issued for account of the Hudson and Delaware canal company. It sold at an advance of 11 1-2 per cent. The premium, $11,500, goes to the school fund.

*DEATHS.*

In this village, on the 8th inst. *Robert*, son of Mr. James Ingols, aged 15 months.

On the 11th inst. an infant child of Mr. Burder. An infant child of Wm. Alverson, Jun.

In Baltimore, on the 28th ult. the Right Rev. *James Kemp*, D. D. Bishop of the episcopal church in Maryland. He was returning from Philadelphia on the preceding Friday, where he had been to assist at the consecration of Bishop Onderdonk, and in passing over the peninsula between the two bays, the driver, being intoxicated, attempted to pass another carriage, and upset the coach, by which several of the passengers were injured, and Bishop K. received the hurt which terminated in his death.

In Schenectady, on the 29th ult. Mrs. *Harriet Van Everen*, mother of Rev. John F. Schermerhorn, aged 32.

At his residence on the Ohio, near Steubenville, Rev. *Lyman Potter*, in the 80th year of his age, and 52d of his ministry.

At Bellefontain, Logan co. Ohio, Rev. *Thomas Marquis*, of Washington co. Pa. which he had left on a visit, aged 70.

*A CARD.*

The Chief Engineer, in behalf of the Fire Department, desires the strangers and citizens, who formed the line with buckets from the canal on to the roof of A. Hulbert's three story building, at the fire on Saturday night last, to accept of his warmest thanks for the prompt and efficient aid rendered, in supplying the rear roof of said building with water, and checking the progress of the fire at that point. Many of them, particularly those on the roof and the ladders, were greatly exposed; but none were seen to desert the post of danger. Mr. West and Rev. Mr. Stuart were noticed as being among the most vigilant. The Engineer regrets that truth will not allow him to say as much of the line formed in Genesee-street. This line was frequently interrupted by the press of idle citizens breaking through it; many of whom refused obedience to the fire wardens. Such persons would stay public calamity by remaining quietly at home.

The Engineer is happy to say, that all the fire companies did their duty, and that the guards were early on the ground, for the protection of property.

A reward of twenty dollars will be paid for the discovery of the person who cut the hose of engine No. 2. Nov. 12.


## Hamilton College.

The Corporation of Hamilton College are informed, agreeably to the provisions of the charter, that a meeting of their body will be holden in Clinton, on Thursday the 15th of November next, at 10 o'clock, A. M. for the purpose of electing a Professor of Mathematics and Natural Philosophy, and transacting other business in relation to the Seminary, if desirable. As the object of the meeting is highly important, the attendance of the members is earnestly requested.

ASAHEL S. NORTON,
Senior Trustee residing in Clinton,
*Clinton, Oct.* 22, 1827.

## Clinton Female Seminary.

THE winter term of this Institution will commence on Thursday the 22d of November next. The School continues to be under the direction of the Misses Royce. Terms as usual.

Music is taught by Miss Philomela Rollo. Tuition, with the use of the Piano, exclusive of the other branches, $12 per quarter.

*Clinton, Oneida Co. Oct.* 31, 1827. 45w4

## Parmele & Brayton,

*No.* 106, *Genesee-Street*,

HAVE constantly for sale, *Wholesale* and *Retail*, a splendid Assortment of seasonable DRY GOODS. *Utica, Oct.* 23, 1827.

## Holt's Wire Thread.

PARMELE & BRAYTON, No. 106, have just received on consignment, a few cases Holt's WIRE THREAD, of a superior quality, put up in boxes, which they will sell at the New-York prices. *Oct.* 23, 1827.

## Imitation Shell Combs,

A SUPERIOR article, for sale by PARMELE & BRAYTON, 106, Genesee-street.

*N. B.*—Cash paid for Ox Horns.

*Oct.* 23, 1827. 43

## NEW GOODS,

*At the NEW BRICK STORE, corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

*Also*, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

*October* 9, 1827. 41

## Hudson & Erie Line.

THE Subscribers inform their Friends and the Public, that the above Line is in full operation, running daily on the Erie canal, between Troy and Buffalo, with good accommodations for Freight or Passengers—

Resting on the Sabbath,

and by short routes and frequent changes of horses, performing the trip with as much expedition as any other line now on the canal.

Property will be received or delivered by the following persons, unless it is specially consigned:—

Hart, Herrick & Co. *New-York.*
Douglass & Dunn. *Albany.*
Allen & Chapin, *Troy & Rochester.*
James Platt & Co. *Utica.*
Curtiss & Root, *Buffalo.*

ALLEN & CHAPIN.

☞ Patrons of the *Hudson & Erie Line* will please be particular in the direction of their goods, to prevent mistakes. *Oct.* 1, 1827.

## "WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"

*No.* 62, *Genesee-Street*,

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

## Teachers of Common Schools.

TEACHERS of Common Schools, for the Winter, may be had at the Oneida Academy, if application be made soon. A line may be addressed to either of the Teachers, giving information of the size of the school, wages, &c.

*P. S.*—All communications of this kind, by mail, must be post paid. *Oct.* 30, 1827.

## Poetry and Music.

"KINDLED ONLY AT THE SKIES."

*From the Christian Spectator.*

HYMN.

Earth has a joy unknown in heaven,
The new-born joy of sins forgiven!
Tears of such pure and deep delight,
Ye angels! never dimm'd your sight.
Ye saw of old, on chaos rise,
The beauteous pillars of the skies:
Ye know where morn, exulting, springs,
And evening folds her drooping wings,
Bright heralds of the Eternal Will,
Abroad his errands ye fulfil;
Or thron'd in floods of beamy day,
Symphonious in his presence play.
Loud is the song; the heavenly plain
Is shaken with the choral strain;
And dying echoes, floating far,
Draw music from each chiming star.
But I amid your choirs shall shine,
And all your knowledge shall be mine:
Ye on your harps must learn to hear
A secret chord, that mine will bear.

## Communication.

*For the Western Recorder.*

DOCTRINAL TRACTS.

Mr. Editor—It has been occasionally suggested, in some of the religious papers of the day, that the exigencies of the country demand more tracts of a *strictly doctrinal character*.

If the suggestion implies, that the attention of the American Tract Society, in which the principal efforts of evangelical Christians in this department are now united, should be especially directed to the issuing of those great distinguishing doctrines of the cross, in which vital Christians, who worship God under different forms, agree, I entirely accord with the sentiment, and believe none embrace it more fully, or with a deeper conviction of its importance, than the publishing committee of that society.

If the suggestion imports, that the tracts circulated by the principal Tract Institutions of the country should inculcate the characteristic sentiments of any particular body of evangelical Christians, I cannot but think it proposes what is undesirable, if not altogether impracticable.

Let individuals, and limited and local associations of men, publish and circulate their peculiarities of sentiment as far as they feel conscientiously bound to do; but let not the general tract operations of the country be thus diverted from their present grand and single aim, and made the arena of public religious controversy. The tract system is already consecrated as a branch of that high-born and holy cause of christian benevolence, which, breathing peace on earth and good will to men, constitutes the brightest hope of the christian church, and is the grand presage of a millennial day. We believe it designed by God to be a powerful instrument in the conversion of sinners to himself, and in promoting the Christian's growth in grace; and who can doubt that he calls on those who desire his glory in the salvation of men, and love the truths of his gospel, and who, in his sight, and in the judgment of one another, have had their hearts renewed by his Holy Spirit, and have drunk deeply into the vitality of his religion, to unite in this work.

The publishing committee of the American Tract Society have spread before the world a summary of the doctrines which they hold "dear to their hearts," and which "constitute the basis of their union—*Man's native sinfulness; the purity and obligation of the law of God; the true and proper divinity of our Lord Jesus Christ; the necessity and reality of his atonement and sacrifice; the free and full offers of the gospel, and the duty of men to accept it; the necessity of personal holiness; and an everlasting state of rewards and punishments beyond the grave.*" And why shall not all who cordially embrace the same precious truths, co-operate in diffusing them.

Such a co-operation does great honour to religion. It promotes that "love of the brethren," which God has made a test of christian character. It strikes conviction to the heart of a doubting and frowning world, by showing them that there is, beneath the diverse forms of christianity, a substance in which its real votaries agree. It forms a bond of union to the distant portions of the country, when Christians in every part thus find themselves feasting on the same blessed portions of truth, praying over them, and communicating them for salvation to their dying fellow beings.

The voice of Providence on this subject is also strikingly confirmed by the embarrassments which must attend a different course of procedure.

Controversial tracts of first character and truly practical tendency are not easily *written*. Whoever sits down with his heart full of the Holy Spirit, to write a tract, which, by the blessing of the same divine Agent, shall carry salvation to perishing rebels against God, can scarcely fail of producing one which will meet the general approbation of all humble, devoted, evangelical Christians.

And such tracts only will be generally *distributed*; for the one grand object which moves the great body of active persevering tract distributors to effort is the salvation of the soul.

And such tracts only will be extensively *read*. This is especially true of all our new settlements, and other destitute portions of the country, where great diversity of sentiment usually prevails.

And the whole experience of the church to the present hour shews, that such tracts are *the best that have yet been put into circulation*. After an acquaintance somewhat familiar, with the publications of all the principal tract societies in the christian world, and with those of the American Tract Society, which have been approved by a committee of different evangelical denominations, I do not hesitate to say of the latter, that no tracts are more rich in the great practical and saving truths and doctrines of the gospel, and none have been more blessed by the attending influences of the Holy Spirit.

It deserves to be considered also, that to the American Tract Society, God has given facilities of operation such as no other kindred institution enjoys, and has spread before it a field of usefulness interesting beyond a parallel on the face of the earth. This society, too, has the confidence and prayers and co-operation of tens of thousands of the friends of Zion. It has an active, able, warm-hearted and persevering committee. It is circulating its portions of truth by millions; and, by the grace of God, will not rest, till it has carried to the families of this whole people, not excluding the millions beyond the mountains, the tidings of their ruin by sin, and of salvation through the atoning blood of Christ.

And now, I would ask, how shall the friends of evangelical truth in our country regard this institution? Shall they stand aloof from it? Or shall they, while they do whatever else is in their hearts, to promote the interests of religion, give this society their vigorous and energetic co-operation; and thus by the continued blessing of God, secure it, for years and ages to come, to be what it now is, and what we believe Providence designs it to be, a powerful engine for advancing the cause of the Redemer, and breaking down the strong holds of the adversary. While we agitate this question of our duty, *millions* of our own countrymen are pressing on to the retributions of eternity, with no sound of the gospel in their ears. By tracts we may speedily convey to them some portion of its saving truths. The talent is committed to our trust, and we must soon render an account to him who died for sinners, for the use we have made of it.

H.

## Miscellaneous.

JOSEPH WOLFF, AND HIS UNCONVERTED MOTHER.

When Mr. Wolff was in Germany last spring, he made arrangements to meet his mother and sister, whom he had not seen for many years, at Dussethal, where is located the Jewish institution under Count Von der Recke. The first interview was very affecting. He afterwards preached in the chapel of the institution, when, he says—

"My mother and sister, for the first time in their life, heard the gospel preached; and my mother heard her son, and my sister heard her brother, preach that Jesus of Nazareth is the Messiah, and the Son of God! My text was: "But we preach Christ crucified." Both my mother and sister wept aloud, so that the whole congregation wept. My sister, a girl of extraordinary talent, as Reichardt and I found her to be, wished, after Reichardt and myself had conversed more with her, to be instructed further in the way of salvation. My sister, however, had doubts about the divinity of Jesus Christ; but she herself remarked that the Lord might as well appear in a human body, as he did in the thorn bush. My sister, I rejoice to say, is now preparing for baptism, under the direction of the pious Doctor Krummacher, at Barmen.

My mother, my sister, the Rev. Mr. Schmidt, and the Rev. Mr. Fludner, were invited to drink tea. Count Von der Recke was likewise present. I spoke of Christ until my mother opened her mouth, and said with all the marks of motherly affection, "My dear son, neither myself nor my daughter here, have rest any longer: I must dispute with you; you know that I have loved you more than my other children, for you are my first-born son. Remember, my first-born son, when you were a child, you were so ill in health, that the physicians gave you up: I put you under a tree, and cried to the Lord like Hagar for Ishmael. Now, if you are right in your belief, you make many people happy by your present exertions; if you are wrong, you make many miserable; and yourself also. What an awful sight would it be, if your shade condemned in hell, were hereafter to pass near my shade! What an awful sight for a mother, to see the shade of her son condemned in hell! Oh that I may be condemned instead of you!" After this preface she stated her objections. Simple-hearted and unlearned as she was, she made objections as good as those of the best philosophers in Germany; which I answered with equal readiness. This conversation with my mother was the most solemn hour of my life. After I had proclaimed from scripture, and had proved to her that Jesus was the Son of God, I convinced her that the assertions of the rabbies were nothing but a series of untruths. Among other things I said, "Rabbi Moses Bar Nahman saith, that a Jew who turns Christian, must necessarily have been born in adultery!" My mother exclaimed, "This is certainly untrue; and my belief in the Talmud was shaken in it long ago." Lady Engels, Count Von der Recke, and Pastor Schmidt considered that evening as the most solemn and most interesting evening they ever passed—to hear a mother arguing with her son, with all the tenderness of a mother, and her son preaching to his mother the way of salvation. She confessed that she could no longer hate Christ; but the thought of not being buried with Jews, made her shrink back from the idea of becoming a Christian."

THEORY OF THE AURORA BOREALIS.

As soon as the phenomena of electricity, and the laws by which they are governed, were tolerably understood, philosophers very naturally had recourse to electricity as affording a very satisfactory explanation of the aurora borealis. The brilliancy of this light, the rapidity of its motion, and the instantaneous changes of form which it underwent, all seemed plainly to point to this powerful element as the cause of these striking phenomena. Mr. Hawksbee, too, had very early shown, that the electrical fluid assumes an appearance resembling the aurora borealis, when it passes through a vacuum of highly rarified atmosphere. If a glass tube resembling a Florence flask in size and shape, be exhausted by means of a stop cock and syringe fixed to its mouth, and be then excited by friction, it will appear filled with a pale light resembling the aurora borealis, which will come and go at intervals, sending forth brilliant flashes, exactly as this meteor does in the heavens. If either end of the flask be presented to the conductor of an electrical machine, the other being held in the hand, a constant stream of pale light will be transmitted through it, proceeding from the conductor. M. Canton also contrived to exhibit an imitation of the aurora borealis, by means of electricity transmitted through the Porricellian vacuum, formed in a glass tube about three feet long, and hermetically sealed. When one end of the tube is held in the hand, and the other applied to the conductor of an electrical machine, the whole tube will be illuminated from end to end, and will cotinue luminous for a considerable time after it has been removed from the conductor. If, after this, it be drawn through the hand either way, the light will be uncommonly intense, extending without the least interruption, from one hand to the other, even throughout its whole length. By this operation, however, a great part of the electricity is discharged; nevertheless the tube will flash at intervals, if held at one end and kept quite still; but if it be grasped by the other hand at the same time in a different place, strong flashes of light will hardly ever fail to dart from one end to the other, which will continue twenty-four hours and longer, without any fresh excitation. An arched double barometer, of a considerable height, exhibits these phenomena in a still more striking manner.

Thus we find that a small quantity of electricity, excited in a highly rarified atmosphere, or in a medium approaching to a perfect vacuum, will exhibit luminous appearances entirely resembling the aurora borealis, for a very considerable length of time. With respect to the variations of colour which we find in the aurora borealis, these seem fairly ascribable to the different degrees of rarefaction of the air; for the same electricity which appears white in a very rare medium, becomes blue, purple or red, in a medium of increased density; as is fully evinced by the following experiment.—Let an electrical machine and an air pump be so disposed, that while the machine is worked, a succession of strong sparks shall be communicated from the prime conductor to a metalic knob attached to the top of the air pump. Let now the expansion of the receiver proceed, and we shall soon perceive the electricity forcing itself through the air within it, in a visible stream. At first this stream is of a deep purple colour; but as the exhaustion advances, it changes to blue; and at length to an intense white, with which the whole receiver becomes completely filled.

This experiment would appear to establish the identity of the aurora borealis with electric light; and it may be mentioned as collateral proofs of this identity, that the atmosphere is found, by the electrometer, to abound with electricity when the aurora shines forth; that the aurora, when strong, is accompanied with the whizzing or crackling sound of electricity, and that the magnetic needle is evidently disturbed by the aurora as well as by the action of an electric machine, or by the natural electricity of a thunder-storm.—*Sililman's Journal.*

LETTER OF OLIVER CROMWELL.

At a sale of autographs, lately, by Mr. Southgate, in London, an original unpublished letter of Oliver Cromwell was sold for five guineas and a half. This letter is addressed to his daughter; and it is characteristic both of the writer and the spirit of the times in which it was written. It follows:—

"*October 25th*, 1646, *London.*

"*Deare Daughter*—I write not to thy husband partly to avoyd trouble, for one line of mine begitts many of his, which I doubt makes him sit up too late; partly because I am myselfe indisposed at this tyme, having some other considerations. Your friends att Ely are well; your sister Claypole is (I trust in mercy) exercised with some perplexed thoughts. Shee sees her own vanitye and carnal minde by wanteing itt. Shee seeks after that (as I hope alsoe) which will satisfie; and thus to be a seeker is to be of the best sect next pardon, and such an one shall every faythful humble seeker bee to the end. Happie seeker, happie finder. Who ever tasted that the Lord is gracious without some sense of selfe vanitye and badness? Who ever tasted that graciousness of his and could goe less in desire, and then pressing after full enjoyment? Deare daughter, press on. Let not husband, let not any thing coole thy affections after Christ. I hope he will be an occasion to inflame them. That which is best of love in thy husband, is that of the image of Christ he bears. Looke on that and love it best, and for all the rest that I pray for thee and him doe so for me. My service and deare affection to the generall and generallesee. I heare she is very kind to thee; it adds to all other obligations. My love to all. I am thy deare father,

"OLIVER CROMWELL."

A HINT TO THOSE WHO NEED IT.

The N.Y. Courier, in speaking of the signatures to the Declaration of Independence, says—"One general character pervades all these signatures, except that of Stephen Hopkins, who was palsied; it is that of easy and distinct chirography. Our fathers were not ashamed of their names, and therefore wrote them legibly. This is more than can be said of their sons; for nine out of ten, now-a-days, write as if they had the pen between their toes instead of their fingers."


**New Goods again.**

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

**Fashionable Goods,**

which they respectfully invite the public to examine.

*Utica, June* 18, 1827. 25tf

**Drugs, Medicines, &c.**

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

*February* 3, 1827. 3tf

**NEW GOODS.**

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

**WINES & TEAS.**

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

*Utica, June* 23. 33 Genesee Street.

**The Christian Spectator.**

FOR the accommodation of Subscribers in this vicinity, Mr. Charles Hastings is authorised to receive payment for this work.—He will also furnish the work to such as wish to become subscribers. An arrangement has been made with the Editor, by which he will receive the number in bundles by the canal, at considerable less expence, it is expected, than by the usual conveyance by mail.

The terms of the work are, for single copies, $3 per year; for four copies and upwards, $2 50; for ten copies and upwards, $2.25; for twenty-five copies and upwards, $2. Payment due on or before the first of June.

*Utica, Oct.* 23, 1827. 43

**Expiration of the Time for redeeming Lands sold for *TAXES*, in 1826.**

Comptroller's Office,
*Albany, Oct.* 17, 1827.

PUBLIC notice is hereby given, That the time for redeeming the Lands sold for County Taxes, and the United States Direct Tax, and Assessments for making Roads, will expire on the 27th day of April next; and that unless the Lands sold by the Comptroller at his last sale, (in 1826), are redeemed on or before the said 27th day of April next, they will then be conveyed to the purchasers.

W. L. MARCY, *Comptroller.*

☞ Lists of such Lands in each county, as had been sold, and were not redeemed at the date of the above notice, have been transmitted to each County Treasurer, whose duty it is to publish the same in one or more papers in the county of which he is Treasurer. Those interested are referred to such lists, to ascertain if their lands have been sold, and remain unredeemed. 43w6

**SALT RHEUM.**

THIS inveterate disease, which has so long baffled the art of the most experienced physicians, has at length found a remedy in *La Grange's Genuine Ointment.* Few cutaneous diseases are met with more reluctance by the physician, and none in which he is so universally unsuccessful. This ointment has stood the test of experience, and justly gained an unparalleled celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, with its original colour and smoothness. The proprietor has in his possession, numerous recommendations from those who have been relieved by its superior efficacy, but chooses that a fair trial shall be its commentator. It has in three or four weeks cured cases of fifteen or twenty years standing, that had resisted the power of every other remedy that could be devised. It not only at once gives relief in salt rheum, but cures tinea capitas, leprosy, and all scabby eruptions peculiar to unhealthy children. There is nothing of a mercurial nature contained in it; and it may be used on infants or others under any circumstances whatever.

The above ointment is for sale by WARNER & HARVEY, Druggists, Utica.

*October* 30, 1827. 44

FOR SALE—CHEAP,

**A Valuable FARM.**

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

*Herkimer, Sept.* 10, 1827. 37tf

**NOTICE.**

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

**SWAIM'S PANACEA,**

FOR THE CURE OF

*Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.*

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1827. 11tf

**Dr. Chambers' Remedy for Intemperance.**

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
*Public Administrator, &c*

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis. JAMES H. HART, M. D.
A. M. FANNING,
*Successors to Dr. Chambers.*

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica. August* 28, 1827.



TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.